

# The Brethren Evangelist.

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## Two Marvels.

I marvel at my self, dear Lord,  
I marvel more at thee,  
Two wonders in a strange accord,  
And both in mystery.

I marvel at myself, for that  
I ever won thy grace;  
That welcomed at thy feet I sat,  
And saw thy smiling face.

At thee, O loving Lord, still more,  
I marvel thou should'st clasp  
A heart unfaithful, o'er and o'er,  
In thine undying grasp.

I marvel at myself to count  
Denials of thy name;  
And from the long and dark account  
I turn my eyes in shame.

To wonder more, O Christ, to see  
Thy dear hand swept across  
The guilt-stained page and turn for me,  
To tears, my cancelled loss.

"I marvel at myself, dear Lord,  
I marvel more at thee;  
A sinner—by thy blood outpoured—  
Saved—to Eternity!"

—William C. Richards.

## Faith and Works.

A brother asks for the division  
line between faith and works.

Salvation is by faith alone and  
not in any degree by works, is  
the prevailing principle of  
Scripture, radical, universal.  
Scripture every where insists on  
it, and the conscience assents to  
it. Who, for one moment, in  
this age of Protestant Christ-  
ianity, with the immutable teach-  
ing of the Master before him,  
can entertain the hope of salva-  
tion, grounded on obedience to  
the law? Who is prepared to  
go in the presence of God with  
the deeds of the flesh, expecting  
on the ground of these to be  
received into heaven? If it is to  
be a matter of what we have  
of our own, there can be but one  
result: condemnation. If by  
grace, how can it be by works?

It is very essential that the  
radical doctrine be made clear  
to the mind. How do we ex-  
pect to be saved? We know we  
are helpless and cannot save  
ourselves. God is willing to save  
us; at an infinite sacrifice to  
himself he provided salvation  
for us; and the great question  
that we are to answer is, do we  
believe him, or do we not believe  
him? To believe this with all  
your spirit, soul and body is true  
faith. The great trouble with  
many is to understand what this  
faith is. Many have become so  
familiar with faith only in doc-  
trine, that they think they have  
complied with the conditions.  
The belief of many professing  
Christians is so hard to define,  
in fact we can only approach it  
in a negative sense, by saying  
they are not unbelievers. It is  
a fatal, and we fear too common  
tendency to mistake external  
hearing of, and familiarity with  
the doctrine for the vital realiza-  
tion of it. It is to be feared that  
many imagine they have believed  
who have never believed at all.  
This delusion is common, and  
the rebuke of the Apostle James  
would be very much in place  
nowadays. "What doth it profit,  
my brethren, though a man  
say he hath faith, and have not  
works? Can faith save him?"

James believed in the doctrine  
of justification by faith, and by  
works, as much as Paul did.  
When James speaks of a man  
who "says" he has faith, he is  
not thinking of a hypocrite, but  
of a member of the church who  
but believes that he believes, and  
vainly says it. The whole secret

is here: a saving faith must be a  
living faith, and if living it will  
be active, and therefore being  
active, it will manifest itself by  
works. Works are only the ev-  
idences of faith. But the faith  
of the man who only says, has  
nothing of these. Here is the  
argument in a nutshell: you  
would not say a man was charit-  
able or benevolent who, when he  
saw an ill-clad, starving fellow-  
man, merely said charitable  
and kindly things to him. Though  
being in possession of  
superabundant food and rai-  
ment, never gave of his super-  
abundance. Plenty of charitable  
words, but no charitable actions.  
What profits it, my brethren,  
though a man say he hath a  
charitable spirit, and have no  
charitable deeds?

There is no division line be-  
tween faith and works. They  
are the warp and woof of the  
great fabric of Christianity.

M.

## They Want a Hell After All.

Like many other men in these  
days, the Rev. Heber Newton  
looks upon the old doctrine of  
eternal damnation with horror,  
but, like them, too, he does not  
want to dispense with hell alto-  
gether. It is a consolation to  
him, it appeases his sense of jus-  
tice, to look forward to the  
future punishment of the atro-  
ciously wicked.

For instance, he does not want  
to give up damnation in the  
world to come for the wretches  
who are so anxious to blow their  
fellow creatures out of existence:  
"Shall these dynamiters walk  
straight into Paradise? Will they  
not need to go to 'their own place'  
in the world to come; need to  
find a very real hell in the next  
world, if only to save them for  
a future heaven?"

As the Rev. Dr. Shedd remark-  
ed in his defense of hell, there is  
a pretty general notion that, in  
order to make things fair all  
around and to give every body  
their just deserts, future punish-  
ment is a logical necessity. Most  
people are so sure there are men  
who ought to go to hell that  
they could not abandon the doc-  
trine of eternal retribution with-  
out giving their sense of justice  
a fearful wrench. They want a  
hell.—NEW YORK SUN.

The first party of American  
missionaries to cross the valley  
of the Congo sailed a few weeks  
since from New York. They  
were five devoted young men from  
the training college of the Rev.  
A. B. Simpson.

The news of the recent dyna-  
mite explosion, in London, came  
while the United States Senate  
was in secret session, and such  
was the sympathy or indigna-  
tion aroused, that a resolution  
was immediately introduced,  
showing the feeling of the Sen-  
ate, and in less than two hours  
after the news of the explosion  
was received, the resolution and  
other expressions of sympathy  
were placarded at the newspaper  
offices in London, and read by  
the crowd surrounding the ruins  
before the excitement had sub-  
sided.

## The Religious World.

The Methodist church is mak-  
ing a break in the Mormon ranks  
of Utah. A goodly number have  
already been converted.

A. W. Coan, editor of the *Her-  
ald of Gospel Liberty*, published  
at Dayton, Ohio, was stricken  
with paralysis the 5th instant.

A Baptist church in Virginia  
has a cradle in which restless ba-  
bies for several generations have  
been rocked to sleep during the  
sermon.

The Palestine Survey Expedi-  
tion, it is said, have identified  
the sepulchre of Joseph of Ar-  
imathæa, in which our Lord  
was laid after crucifixion.

The various societies of the  
Young Men's Christian Associa-  
tion in this country now report  
a membership of about one hun-  
dred and twenty-five thousand.

The Protestant Episcopal con-  
gregations in Spain have organ-  
ized under the protection of the  
Church of England, and have  
chosen Rev. Juan B. Cabrera as  
their bishop.

The Methodists have changed  
their discipline: "In the para-  
graph concerning the mode of  
baptism, the order of the words  
'immersion, sprinkling or pour-  
ing,' be changed to sprinkling,  
pouring, or immersion." This  
is a kind of backward progres-  
sion.

The Seventh Day Adventist  
Year-book for 1885, shows a to-  
tal increase of ministers for the  
past year of eleven; of churches  
twenty five. The conversions  
reported numbered 2,984, the in-  
crease in church membership  
is given at 1,266. The particular  
views of this denomination are  
suggested chiefly by the title of  
the book.

Rev. James O'Connor, pastor  
of the Reformed Catholic church  
in New York city, is pursuing  
his work for the conversion of  
Romanists with great perseve-  
rance and earnestness. He reports  
nearly 400, who had been Roman  
Catholics, received into member-  
ship within the last six years, 50  
of whom have been received  
within the last year.

The Roman Catholics propose  
to have a floating mission on the  
river Amazon, in South Ameri-  
ca. The vessel is to be called  
the "Christophoros", and will be  
manned by "priests whose duty  
will be to evangelize the popu-  
lation who leave the banks of  
the river and make for the fore-  
sts when the waters go down.  
It is to contain a fully furnished  
chapel, as well as ample accom-  
modations for the "Mitred Cap-  
tain" and his clerical crew."

Pastor Schiewe, of St. Peters-  
burg, reports a remarkable re-  
ligious awakening in Esthonia,  
a Russian province. In the is-  
land of worms, the inhabitants  
of which fifteen years ago were  
blood-thirsty pirates, who lay in  
wait for foreign ships and plun-  
dered them, there is now a Bap-  
tist church numbering twenty  
members, and the people listen  
with eagerness to the preaching  
of the Word. They are mostly  
Swedes, and in civilization far  
behind the Russians.

The Twentieth Annual Meet-  
ing of the Burmah Baptist Mis-  
sionary Convention was held in  
Rangoon, November 1st—3rd.  
This body is composed of mis-  
sionaries, ordained native pastors,  
and delegates representing thir-  
teen associations of churches and  
25,500 communicants. The meet-  
ings were very harmonious and  
profitable. The object of the  
convention is foreign missionary  
work.

Dr. Thomson, of the Bible  
House in Constantinople, says  
the Turks are now reading the  
Bible far more than they used  
to do; and some of them declare  
that it is a better book than the  
Koran. The Doctor has eight  
colporteurs selling the Bible in  
the city. The Bible was first  
translated into Turkish two cen-  
turies ago by Ali, a captured Pole  
who had been brought up as a  
Turk.

Gospel Songs is said to have  
given Messrs. Moody and San-  
key a royalty of \$600,000, but the  
newspapers which publish the  
report do not always mention  
the fact that the evangelists have  
not thus far devoted one penny  
of the money to private use, as  
they might very properly do.  
Mr. Sankey has decided to ap-  
ply a part of his profits to the  
erection and furnishing of a pub-  
lic library building in New Cas-  
tle, his Pennsylvania home.

At a recent meeting of the  
United Church at New Haven,  
Connecticut, a plan was proposed  
to have an assistant pastor, who  
would, in addition to his pastor-  
al work, act as superintendent  
of the Sunday-school. Both  
churches are congratulating  
themselves on the wisdom of  
their course in uniting the two  
congregations. The membership  
of the United Church is 760, and  
during the eight months of their  
career they have distributed over  
a thousand dollars among the  
poor of their church. The entire  
collections from all sources and  
for all purposes during the last  
eight months have been \$9,094.75.

Considerable excitement has  
been aroused in religious circles  
in Syracuse, New York, by the  
attitude of some of the leaders of  
evangelical churches in the city  
who had met to form a Woman's  
Christian Association. A ma-  
jority of the ladies present voted  
to exclude from membership in  
the society the ladies from the  
Unitarian and Universalist  
churches, on the ground that they  
were not Christians. This ac-  
tion has given rise to consider-  
able indignation, and, it seems,  
justly, as the ladies excluded  
were noted for their practical  
Christian work.

Strange how quickly we can  
see a fault in an enemy! A  
friend may be all faults, but we  
are blind to them, while the least  
approach to one is so soon dis-  
cerned in an enemy. For a friend  
we have a dozen excuses, but  
for an enemy not one can be in-  
vented, even though their be  
just cause for excuse. Poor hu-  
man nature! When we possess  
Christ's spirit, and can really  
love our enemies, we shall be  
less likely to be so observant of  
their faults.

## A Glorious Meeting at Homer.

Bro. D. J. Meyers, of Ash-  
land, spent last week at Homer,  
his old home, where Bro. Henry  
Jacobs has been holding one of  
the greatest revivals of the sea-  
son. The Brethren at Homer  
had been few in number when  
Bro. Jacobs moved there, last  
spring, and took charge of the  
little church as their pastor. Be-  
fore the division the appoint-  
ments were kept up at an inter-  
val of two weeks between meet-  
ings, and in the division of  
church property the Brethren  
secured a controlling interest in  
the meeting house, and repaired  
it and commenced work in earn-  
est. The German Baptist contin-  
ued their meetings until they  
concluded that they could bestow  
labor elsewhere with better pros-  
pects of promulgating their pecu-  
liar doctrine. This present re-  
vival has already brought 39 ad-  
ditional members to the Breth-  
ren church, and as the whole  
country around is thoroughly  
aroused on the subject of relig-  
ion, it is believed that the end  
is not yet reached. The meetings  
still continue.

Bro. Jacobs has hitherto not  
been distinguished as a great re-  
vivalist, but his local church  
work has met with the universal  
approval of the people for whom  
he preached, and he is now giv-  
ing evidence to his ability in the  
line of revival work.

The additions are among the  
best citizens and their religion  
and zeal will not close with the  
meetings.

## The Rush Creek Church.

It has been a long time since  
the readers of the EVANGELIST  
heard from the little church at  
Rush Creek, Ohio. I always  
feel encouraged to hear from  
other places, so I will tell some-  
thing about this. The Brethren  
have had so many trials with  
Annual Meeting and its defend-  
ers that we thought best to build  
a church of our own. Our oppo-  
nents said we were too poor,  
which was no more than true,  
nevertheless the house is done.  
The people had a mind to work,  
and we trusted in God; and the  
work did not stop there: God  
commands us to save souls—O  
let us obey that command! All  
can have hand in that work.

Our little band has been  
progressing since the division.  
Brother J. D. McFaden held a  
protracted meeting here, ending  
Jan. 1st. Five precious souls  
were saved, and many more  
almost persuaded. Bro. McFa-  
den is an earnest worker; he  
came with the word of God as  
his sword and defied satan and  
all of his followers, who are  
many.

Bro. J. M. Rittgers preached  
a good sermon to a large con-  
gregation last Sabbath. Bro.  
Rittgers is in the right place; he  
will be of great value to us. Bro.  
J. H. Palmer preached to us on  
Saturday evening.

The church is in good work-  
ing order here and the brethren  
are alive and in good spirit. If  
we trust in God he has promised  
to be with us. Let us not forget  
that god will help us if we abide  
in Him.

JOHN KISTLER.

Logan, O.